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Of the Establishment of the Moors in Spain, and their Expulsion from that Country. Extracted from a Review of Thurtle's History of Spain.

To understand how the country became so easy a prey to the Moors, we are to take the following data as our guide. Witiza, a Gothic prince of Spain, a man of a cruel disposition, and of dissolute habits, had put out the eyes of Theodofrid, duke of Cordova, and killed his brother Favila, with a stroke of his club. This Favila was father of Pelagius, the first king of Spain. Roderick, son of Theodofrid, stimulated to revenge by the death of his father, planted the standard of revolt in the heart of Andalusia, his native country; Witiza was deposed, and the successful Roderick was elected king in his stead, A. D. 707.

The beginning of Roderick's reign was marked by deeds of military prowess and many popular acts; but few can stand safe upon the dangerous pinnacle of pre-eminent greatness, and not grow giddy. Roderick, surrounded by the power and splendour of a court, gradually lost sight of virtue, and sullied the former brightness of his name by oppression and tyranny.

The two sons of Witiza, who had been brought up at the foot of the throne, and who had indulged illusive hopes, that though the monarchy was elective, one or the other of them would have been raised to the regal chair, dissembled their rage at being thus placed in a private station; but their uncle Orpas, Archbishop of Toledo and Seville, fanned the smouldering flame, which was eventually kindled into a blaze by count Julian. To the defence of the latter, Roderick had intrusted the important fortress of Ceuta, which was closely besieged by the Moors, under the command of Musa, the lieutenant

of the caliph Walid. The Moorish general began at length to despair of succeeding in his enterprize, when he was agreeably surprised by a message from the Christian chief, offering to devote himself entirely to the service of the Moslems; and, as an earnest of his future services, he promised to yield up the fortress he had so long and so gallantly defended.

The fate of nations often depends on the event of a moment; that of Spain was decided by the base and unnatural perfidy of one of her native children. The original cause of her downfall must still, however, be traced to the licentious and rapacious conduct of Roderick, which had greatly alienated the affections of his people, and, finally, involved his kingdom in all those horrors which were the natural result of its invasion by the Arabs.

As for count Julian, whatever might have been his provocations, (and they are variously given), his treachery in betraying his native land, and gratifying, at the expense of the lives of thousands of his fellow-countrymen, his revenge for a private wrong, will stamp his character with *infamy for ever*.

The Moorish general, upon receiving the unexpected and pleasing intelligence, that the Christian chief had resolved to sacrifice all his patriotic feelings at the shrine of revenge, sent an express to the caliph, soliciting his permission to prosecute the conquest of the peninsula. Walid returned a favourable answer; and the vicegerent of the commander of the faithful in Africa began the busy work of preparation. Justly, however, *suspecting the fidelity* of his new ally, he despatched, at first, one hundred Arabs, and four hundred Africans only in four vessels, who passed over from Tangier, or Ceuta, and landed, without opposition, on the opposite side of the Straits, and in the

ninety-first year of the Hegira. Their uninterrupted and almost unlooked for success, induced Musa, the following spring, to send five thousand veterans, under the command of a dauntless chief, called Tarik, who disembarked his troops near Gibraltar, (Gabal al Tarik), in the vicinity of which he threw up considerable intrenchments.

Roderick affected at first to despise this invasion, but he was soon convinced of his folly. The Moorish army increased every day; many Christians joined the Moslems; and the defeat of the Spanish troops, under the command of Ebroica, proved, that the invading enemy was not to be treated with contempt. The Gothic monarch, amazed at the increasing and gathering storm, started from his throne, grasped the spear, and summoned his nobles to attend him. Ninety or a hundred thousand men obeyed the call, and had they been as faithful as numerous, Musa would have had cause to repent his bold attempt. The two armies met on the banks of the Guadalete, near the town of Xeres. For three successive days the contest continued, and the Christians appeared during the whole of that time to have had the advantage: the Moors fainted under the weight of multitudes, and Musa, surrounded by sixteen thousand of his prostrate countrymen, addressed the survivors in the following emphatic speech:—"My brethren, the enemy is before you, the sea is behind you; whither would you fly? Follow your general; I am resolved either to lose my life, or trample on the prostrate king of the Romans." The fourth day's battle decided the fate of Spain: the two sons of Witiza, who held important posts in the army, and Orpas, Archbishop of Toledo, basely deserted the royal standard, and joined that of the crescent. The degenerate Roderick, who was reclining on a car of ivory, drawn by two white mules, his head encircled by a diadem of pearls, upon observing their defection, quitting his conspicuous situation, and mounting Orelia, the fleetest of his horses, fled, and was never heard of more! His horse and trappings were found on the banks of the Guadalquivir, but his body was

never discovered. There are, however, authors who affirm, that after leading a life of penitence and prayer in some secluded cell, he expatiated a life of wickedness by an exemplary death; but these idle tales deserve little credit; it is most probable that he was drowned in the waters of the Bætis, or Guadalquivir; and that the head which was exhibited at Damascus before the palace of the caliph, as his, was that of some meaner person. Thus perished Roderick, the last of the Goths; he fell, not as a patriotic and heroic king *should* fall, at the head of his faithful subjects, lamented and honoured; but, after a shameful and inglorious flight, he found an unknown grave, while his memory remains indelibly impressed with cowardice and shame.

Those "Children of the hills and sons of Spain," who disdained submission, fled to the northern provinces, and, under their prince Pelagius, maintained there a noble independence. That spirit which so long animated the Cantabrians to resist the Roman power, and which enabled the Spaniards to erect a kingdom, small, it is true, in the midst of anarchy and confusion, still actuates and ennobles their immediate descendants.

The Moors in the meanwhile took possession of the most beautiful parts of the country. The royal legion of Damascus was planted at Cordova; that of Emessa, at Seville; that of Kinniarin, or Chalcis, at Jaen; that of Palestine, at Algeziras, (which formerly belonged to count Julian), and Medina Sidonia. Toledo became the residence of the natives of Persia and Yemen; while ten thousand horsemen of Syria and Irak, the most noble of the Arabian tribes, pitched their tents in the luxuriant environs of Grenada.

In the immediate provinces of Arabia, none but Mahomedans were permitted to dwell. It was considered as a spot particularly hallowed by the birth and death of the Prophet; and therefore to be inhabited only by the Faithful. But the vanquished of other nations, after the first effervescence of the human mind was subsided, were permitted to retain their religion by paying a fine. Thus this nation of

heroes was equally invincible by its political manœuvres, as by its warlike genius. The springs of fanaticism, set in motion by Mahomet, gave his handful of Mussulmen warriors, poor, prudent, and intrepid, the government of nations, that had often been victors, and that were still numerous, brave, and wealthy! In offering to the vanquished the alternatives of embracing Islamism, or paying a tribute, they evinced themselves wise and lenient politicians. What a contrast does this mode of conduct present, with the insatiable and cruel policy of the most illustrious nations of antiquity. The Romans did not always treat the vanquished with moderation; the Mussulmen never oppressed those who chose rather to pay a fine than embrace the faith of Mahomet.

The Christians, the Jews, the Ghebers, (worshippers of fire), were alike objects of religious pity or heroic contempt, in the eyes of the Faithful; but they no sooner embraced the tenets of Islamism, than they were instantly put upon a footing with the most veteran devotee of that religion. The consequences of this mode of proceeding were soon perceptible: Persia forsook the religion of her fathers: Syria, Arabia, Egypt, the north of Africa, and eventually, the greater part of Spain, imbibed the faith of the Koran, and the once triumphant cross was supplanted by the pale beams of the crescent. But Spain itself no longer presented objects worthy the attention of the victorious Moslems. During the caliphate of Acham, Abdoulrachman, the viceroy of that caliph, crossed the Pyrennees, and threatened the total extinction of Christianity. In the early part of his career, he was very successful, but being attacked by Charles Martel, mayor of Paris, near Tours, his large army was completely defeated, and himself slain. In this engagement, the nations of Europe, Asia, and Africa, contended with equal valour; but the superior strength and stature of the former, animated by souls glowing with the love of their country, and the defence of their civil and religious liberties, were irresistible. The Moors, once or twice after this defeat, made

trifling inroads into those provinces bordering upon the Pyrennees, but totally relinquished all thought of ever subduing the fertile plains of France!

While the Mussulmen were thus fruitlessly engaged, Pelagius was bravely and steadily increasing his little territory, and arranging the internal affairs of his kingdom. At his death, which happened three years after the defeat of Abdoulrachman, he left the throne to his son Favila, with an increase of dominion of one hundred miles.

Thus was the kingdom of Asturias founded by Pelagius, and thus have we seen how the Moors permanently established themselves in Spain. Let us now observe how a caliphate was established in that country, totally independent of the caliphate of Damascus.

The dissensions that existed between the viceroys of Spain, and which, during six years, that is to say, from A. D. 740 to A. D. 746, involved that unhappy country in all the horrors of a civil war, were greatly favourable to the cause of the independent Spaniards, who extended their conquests to Galicia, and ravaged the provinces of Leon and Castile.

In the East, the two rival families of the Omniades and Abassides were contending violently for the caliphate; but the death of Mervan, the fourteenth caliph descended from Omijah, left his antagonist in the quiet possession of the object of his desires. One royal youth, of the house of Omniades, alone escaped the general massacre which followed the elevation of Abbas: he escaped to Africa; and after wandering for a length of time about the regions of Mount Atlas, his retreat was discovered by some faithful friends, who brought an invitation from the Moors of Spain, to re-assume the authority so long enjoyed by his ancestors. He accordingly landed in Andalusia, and unfurling the white standard, a dreadful contest ensued between him and the black faction, (so called from the colour they assumed.) Abdoulrachman, the fortunate stranger, was completely victorious, and erected a kingdom in Spain totally independent of the caliphate of Damascus.

But scarcely had the Moors obtained a firm footing in Spain, than a new enemy appeared in the Normans, who, after establishing themselves in the north of France, had the hardihood to land at Corunna; but Ramiro I. and the eleventh king of Spain, instantly marched to oppose the invaders, who, being defeated both by land and sea, soon made a hasty retreat. Thus had the kings of Spain not only to resist the intrusion of invaders, but to combat, incessantly, against the encroachments of the caliphs. We have seen how a separate caliphate was established in Spain; we shall now examine how it was dissolved. Abdoulrachman III. had outdone, in magnificence, all his predecessors; he had raised splendid edifices, encouraged learned men, and in the midst of various reverses of fortune, remained always great; his patience under misfortune being equal to his magnanimity in success—and Almanzor (*the defender*) vizier of Hakhham II. carried dismay throughout Spain; but the king of Navarre, and the count of Castile, at length convinced of the necessity of an union with the king of Leon, the plains of Osma were signalized by the defeat of Almanzor, and the utter destruction of his large and gallant army. The veteran Almanzor is said to have perished by suicide, in the valley of Begalcoran. And after various successes and changes in the north, the south of Spain was a prey to all the miseries that could result from the dissensions which divided the Moorish royal family, and which finally caused the total dissolution of the caliphate; for, on the death of Elmutemed-el-Allah, a weak and indolent prince, who fell in a tumultuous assembly at Cordova, the government was immediately seized by the governors of the principal cities; and, in A. D. 1038, four distinct kingdoms rose upon the ruins of the independent empire erected by Abdoulrachman—viz. Cordova, Grenada, Seville, and Toledo. Nor did these dissensions end in this distribution of the caliphate; for two hundred years the Moorish and Christian princes contended for the sovereignty of Spain; nor was it till the accession of Ferdinand III. in whom

were united the kingdoms of Leon and Castile, that the common enemy of the cross was finally overthrown. This was effected in the following manner.

Ferdinand, with Sancho, king of Navarre, resolved once more to attack their common enemy, the Moors. Their joint forces marched accordingly to Cordova, and the environs of that beautiful city were soon covered with the Christian tents. Abenbut, the Moorish king, was a prince of great wisdom and valour, and he prepared vigorously to defend his kingdom. Already had he given orders for his troops to march to the relief of his capital, when he fell a victim to assassination at Almeria. The inhabitants of Cordova being informed of his fate, still bravely contended for independence, although pressed by famine within, and surrounded by enemies without; but the Christians, whose army received ample supplies of forage and provisions, making daily and rapid advances, they at length consented to surrender. The standard of the cross, and that of Leon and Castile, were placed on the principal Mosque, which was immediately consecrated, and the father Lopez, a monk of Fetero, was appointed the first Bishop.

The fall of Cordova caused the greatest possible consternation among the Mussulmen. This city, which had been so exceedingly beautified by Abdoulrachman, and, though fallen in splendour, was still great and opulent, had always been looked upon as possessing almost a talismanic charm of independence. The Arabians, therefore, considered its capture as a prelude to more extensive losses; and so indeed it was; James, king of Arragon, overran the province of Valencia, and finally laid siege to the capital of the same name.

The king of Castile, after the fall of Cordova, went to Bourdeaux, to celebrate his second nuptials with the lady Joanna de Dumartin, daughter of Simon of Aumale, and Mary, countess of Poitiers. After a short rest from the fatigues of war, during which time he made the tour of his dominions with his bride, he again engaged his old opponents with his former success; and

several of the Moorish towns fell into his hands.

Flushed by his unprecedented good fortune, Ferdinand attacked the city of Jaen, which resisted all his efforts for so long a time, that he began to despair of success, when he was surprised by the appearance of the Moorish monarch, who sought safety in the Christian camp. A treaty was signed between the two kings, by which Ferdinand undertook to replace him on the throne, and Abou Said promised to do homage to the king of Castile, and to surrender Jaen into his hands.

The next place which engaged his attention was Seville. This city was inferior to none in Spain, in point of extent, grandeur, and population. The plains in which it is situated were, at the period in question, adorned with 100,000 cottages and oil-mills; groves of citron and orange-trees, fields of corn, and luxuriant woodlands, all united their influence to form one of the most enchanting spots in the Peninsula.

The siege of this celebrated city was carried on for sixteen months without intermission; the whole of this time the camp of the Christians was amply supplied with provisions; regular rows of shops were formed within its boundaries; carpenters, miners, masons, traders of all kinds, were as regularly at work, as though they were in their native towns and villages. So great was the extent of this city, and so numerous were its means of access, that it was almost impossible to prevent the inhabitants from receiving supplies. At length, one by one, these several points were carried, and the bridge being destroyed by an ingenious contrivance of Boniface, the admiral who commanded the boats attached to the enterprize, the Sevillians were reluctantly compelled to submit.

Ferdinand entered the city in triumph on the 22d of December, and 100,000 of the inhabitants, men, women, and children, were immediately forced to seek refuge in the neighbouring towns, or on the coast of Africa. Some time after this important conquest, he captured Heres, Medina, Sidonia, Begel, Alpuchin, and Agnalfarache, besides destroying many Moorish forts on the sea coast.

Having thus vanquished the Moors in Spain, he prepared to attack them in Africa, but was obliged to relinquish his design by a rapid increase of the dropsy, which put an end to his life, on the 30th of May, after a brilliant reign of thirty-four years.

Still the Moors were in force in Spain, and from A. D. 1314 to A. D. 1319, they kept the country in a perpetual turmoil. They assassinated Muly Mehemmed, king of Grenada, and elected Azar, his brother, in his stead. In the dissensions which followed this event, one party had recourse to the assistance of the Castilians, who ravaged the country, even to the gates of the city; but, in the ensuing year, the scene was changed: Ismael, who had seized the crown in opposition to Azar, called in the aid of the king of Morocco; and while the nobles through their unabating enmity to each other, wasted the strength of the kingdom in civil broils, the Moors recovered their power, by several important conquests. Among these was the fortress of Gibraltar, which they wrested from Alphonso II.

The youthful monarch, eager to recover this important fortress, made great preparations for the purpose, which were on the point of being crowned with success, when he was called away to suppress a rebellion in Castile, at the head of which was the king of Arragon.

The energetic decision of Alphonso, the rapidity with which he carried his plans into execution, and his magnanimity towards Don Emanuel, and Don Juan de Lara, completely subdued the spirit of faction.

The Moors had taken advantage of the disturbances of Castile; and the king of Morocco sent his son, Abolimeque, to ravage the provinces of that kingdom. Abolimeque was slain; and his father, animated by revenge for the loss of his son, assembled so vast an army, and made such extraordinary preparations, that Alphonso became so far anxious as to the result, that he applied to the kings of Portugal and Arragon for assistance. The former readily consented to join him, and accordingly advanced into Castile with a con-

siderable army; the latter sent a fleet to guard the entrance of the Straits, which was, however, unfortunately defeated, and compelled to make a hasty retreat to Tarifa. The Moorish army now disembarked unmolested, and several skirmishes with the Christians, in which the latter were defeated, gave the Africans the most sanguine hopes of re-establishing the Moorish authority in all its former splendour. They resolved to begin their operations by an attack on Tarifa, which they accordingly besieged. The defence of this city, by the garrison and the inhabitants, is justly celebrated. Alphonso, duly appreciating their fidelity, sent repeated messages to them, promising to come to their assistance as soon as possible, encouraging them still to continue firm.

All things being ready, he accordingly set off, accompanied by the king of Portugal and the principal of his nobility. Abu-Hassan and the king of Grenada prepared eagerly to oppose this formidable army, which, though certainly inferior to its enemies in point of number, excelled them, if not in valour, at least in military discipline.

The Moors indeed betrayed the strongest presumption upon this occasion; their immense army, which consisted of seventy-four thousand cavalry, and four hundred thousand infantry, flushed by their late good fortune over the Christian fleet, appeared intoxicated with joy at the sight of their supposed victims: they seized the heights in the neighbourhood of Tarifa, scorning even the necessary precaution of throwing up any intrenchment.

It is curious to see how superior force may be circumvented by superior skill. Both armies engaged with equal ardour, and the result was for some time doubtful. At length, however, the Moors began to give way. The Spaniards pressed forward with loud shouts, while their gallant commanders, foremost in the fight, rushed into the thickest of the carnage, and bore away the prize of personal valour, as well as that of ability and military skill. The Moors fled in every direction; two sons of their king were slain, and Fatima, his favourite, and three other wives, were taken prisoners. The spoils of their

camp were so immense, particularly in gold and silver, as to cause the depreciation of money.

The king of Portugal would only accept some horse furniture and scymetars, as trophies of victory, and returned to his own country, content with honour and renown.

This celebrated battle of Salsado, so called from the river on the banks of which it was fought, took place in the year 1340. Historians differ as to the precise time; Martina says in October, while more modern historians place it in November.

Although Alphonso had succeeded in this daring enterprize, he was by no means in prosperous circumstances as to his internal affairs. His treasury was exhausted, and his people were oppressed by taxes. His share of the booty, though large, was by no means adequate to his enormous expenses, yet his warlike genius resolved on further campaigns. Algeziras was a place of the utmost importance to the Moors, and to wrest this from their hands was a deed worthy the conqueror of Salsado.

The princes of Spain forgot, upon this occasion, all their personal animosities, and the united fleets of Portugal, Arragon, and Castile, blocked up all access to the city from Africa, while Alphonso invested it by land. The Pope and the king of France sent considerable supplies of money to the king of Castile; but so long was the siege deferred, and so much did the Christian army suffer from canon, the first we read of as being made use of in Spain, that some idea of relinquishing the project altogether began to be in agitation, when the sudden and unexpected arrival of a noble company of strangers from France and England, with their retainers, inspired fresh vigour into the besiegers. The Moors, who had suffered dreadfully from famine, and all prospect of relief being now hopeless, consented to surrender on the following terms: They agreed to pay an annual tribute, to quit the city, provided they might take their goods with them, and that a truce of ten years should be agreed to by Alphonso. Accordingly, on the 26th of

March, (1344,) the king of Castile entered the city as a conqueror.

His next and last military attempt was an unsuccessful expedition against Gibraltar. A revolution in Africa, in which Abu-Hassan was dethroned by his son Abou-Haman, gave him a specious pretext for attacking the Moors, although four years only of the truce was gone by. He accordingly summoned the Cortes to meet him at Alcala de Menares, where he, with some difficulty, persuaded them to grant him supplies. He then hastened his preparations, and advanced with a well disciplined army to the neighbourhood of Gibraltar. At the sight of the Moorish crescent floating over this ever memorable fortress, his indignation was inexpressible. The Moors, however, were equally aware of its importance, and as strenuously resolved to defend it.

The Spanish monarch carried on the siege with the greatest vigour; but his troops became less sanguine as to the result of their labours, and consequently less active, from the numbers that were daily carried off by the plague, which raged in the Christian camp. Many of the nobility advised the king to break up his camp and make an honourable retreat; but he was deaf to their remonstrances. His obstinacy upon this occasion was fatal: he was attacked by the infectious distemper, and expired before the walls of Gibraltar on the 18th of December, 1350. The siege of this place was immediately raised, and the body of the king was removed to Seville, where it was deposited in the royal chapel.

Various indeed were the reciprocal successes and defeats of the Moors and Christians in Spain, till the reign of Henry IV. who, upon being proclaimed king, prepared eagerly to attack the Moors.

For two successive years he wasted the country round Grenada, burning the corn, and destroying the vineyards. He avoided coming to any regular engagement, which was so displeasing to his soldiers, that they mutinied, and it required all his address to pacify them. In the wars between the Moors and Christians, *plunder* was the chief object

with the privates of both nations.—Henry's plan was not, therefore, likely to suit the genius of men accustomed to return home laden with the spoils of their enemies.

The result proved Henry's system to be judicious. The Moors were at length compelled to solicit an armistice, but not till Gibraltar had submitted to the Christians. The ease with which this conquest was effected has induced many historians to attribute its surrender to *treachery*. By this truce, the Moors consented to pay an annual tribute of twelve thousand crowns of gold, and to liberate six hundred Christian slaves.

(To be continued.)

Abstract of the Proceedings of the Third Annual Convention of the Protestant Episcopal Church in the State of Ohio, held at Worthington, June 7th, 8th, and 9th, 1820.

(Continued from page 182, and concluded.)

BEFORE commencing an account of my Episcopal duties, I will give a brief statement of the parishes which are more immediately under my charge.

These are those of *Worthington, Columbus, Delaware, and Berkshire*: in superintending and ministering to which I employ all my time, except that which is devoted to diocessan duties; the duties which I owe to the school committed to my care, as President of Worthington College, and the duties which I owe to my family. The number of communicants who usually attend at the altar, in Worthington, has increased to upwards of 90, and the deportment of the congregation is rubrical and devout in no common degree. The baptisms have been numerous. The other three parishes, which, of necessity, can have but a small portion of my time, have, nevertheless, increased in numbers, respectability, and prospects of permanency. The number of communicants in each is about 12. The observation will apply to all, when I say, that although by reason of the peculiar embarrassments of the times, they have been so depressed in their pecuniary concerns as to afford me but a partial

support, yet their kindness and good will towards me have been unvaried, and the same is now acknowledged with gratitude.

On the 6th day of June, 1819, I administered the holy rite of confirmation, in Worthington, to 79 persons; and, soon after, took my journey to the south.

At Circleville I held divine service, and at Chillicothe spent the Sunday.

Having passed on to Portsmouth, at the junction of the Scioto with the Ohio river, I organized a parish, and confirmed 6 persons. The sacrament of the Lord's Supper was administered to 12 persons, and a number, both adults and infants, were baptized.

At Chillicothe, on my return, I held divine service several times; and, on the 26th of June, I administered confirmation to 14 persons. Most deeply is it regretted that the respectable parish in this city have not hitherto been successful in their endeavours to obtain a clergyman. *Lay reading*, though it may serve for a time to cherish the flame of piety, and preserve a taste for the beauty of our primitive service, yet, if it be relied on for a *permanency*, or be conducted by persons who, however excellent in other respects, are not dedicated to the service of the Church, nor can be supposed thoroughly acquainted with her rubrics, canons, and established usages, a habit of coldness ensues, in regard to the sacraments and apostolic ordinances, much to be lamented.

Taking Zanesville in my way home, I spent the Sunday with the Rev. Mr. Morse, and with him attended divine service on the 4th day of July.

I performed duties in my Episcopal character at *Delaware* and *Berkshire*. In the former, on the 18th of August, I confirmed 17, and in the latter, on the 5th of September, 13 persons.

In Columbus, on the 12th of September, I confirmed 10 persons; and, soon after this, took my journey to the north and west part of the state.

It would be tiresome to you, and perhaps ostentatious in myself, were I to go into the particulars of this tour; a tour of more than five hundred miles before I again visited the place of my

residence. It was undertaken with no prospects of earthly reward but to do my *duty*, and perform the service of our heavenly Master. The consciousness of this truth supported me through all my fatigues; made trivial the frowns and scoffs of the proud; heightened the greetings of my friends; made my hours by day glide sweetly on, and filled my night dreams with pleasant images.

I took my course towards the Rocky river, which I reached in safety. After having visited and performed divine service at Columbia, I administered the holy sacrament to a number, and confirmed 10 persons at Liverpool: this took place on the 25th of September.

The same day, at evening, I performed divine service at Medina county-seat, and the next being Sunday, I rode to the dwelling-place of the Rev. Mr. Searle. Although both himself and Mrs. Searle were in ill health, (a circumstance which precluded him from attending me that part of my tour), yet he was able to attend the sacrament. He also presented for confirmation 9 persons. This was on Sunday, the 26th of September last.

At Cleaveland, on the 27th, I performed divine service, and the next day, Tuesday, 28th, I confirmed 10, and administered the holy communion to several persons.

I was at Ashtabula on Wednesday night; visited a number of families; and performed divine service on Thursday, and on Friday, the 1st of October, administered the rite of confirmation to 8 persons.

Wine for the holy communion being not to be had, that sacrament was omitted. The same day I rode to the township of Rome; on Saturday, reached Windsor, and in the afternoon performed divine service. The day following, Sunday, the 3d of October, 34 persons were confirmed, and the holy sacrament of the Lord's Supper was well attended. On my way to Canfield I performed divine service in Warren and Boardman. In Canfield, on the evening of the 6th of October, I also performed divine service; and, on the 7th, administered the sacrament of the Lord's Supper, and confirmed 16.

In the evening of the same day divine service was again attended in the same place. During the two following days I rode to Steubenville; and, on Sunday, the 10th of October, I held morning and evening service in that place.

Being joined by the Rev. Mr. Morse at Cadiz, and in the evening attending divine worship with him at that village, we came together the next day to Zanesville; where, on Thursday, I performed the public services of the Church; and, the two following days, I arrived at my dwelling in this place.

I have put the events of my northern tour together, not that they were destitute of interesting matter for many observations, but that I might not unnecessarily fatigue you who have so patiently listened to me in the discharge of my duty thus far. I could tell you of the hospitality and kindness shown to me in every place; I could tell you how firmly many are attached to primitive truth as it is set forth in our Church; and how ardently others are seeking after it. But of all these I forbear. The effect of the whole on my mind has been cheering, and prompteth the oblation of my grateful heart to the Great Head of the Church, who hath not left us comfortless. Yet I cannot repress my deep regrets at seeing such a dearth of clergymen where there are so many to feed: "The harvest is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into the harvest."

In the latter part of October last I visited Cincinnati, and tarried there two Sundays. During which period the services of our Church, by the assistance of the Rev. Mr. Johnston, were performed as often as practicable.—Every kindness was shown me which a grateful heart could name. I pray the Lord to bless them, and to stir up their hearts, and awaken them to do his service. Bless him, O God! bless thy servant who ministers among them. Make thy word, by his mouth, powerful, that the harvest of his labours may be abundant. On the 31st of October eight persons were confirmed. The communion was administered at the same

time; the congregation was large, and their deportment solemn and devout.

While at Cincinnati I visited a neighbourhood on the banks of the Little Miami, and performed service at the house of Col. *Biggs*. On my way to and from Cincinnati, I performed divine service several times at Dayton, where they have since taken measures to become a parish and a legal body corporate. It seems, though young, a society of much promise.

The Rev. Joseph Doddridge, who resides on the Virginia side of the Ohio, still continues kindly to extend his pious labours to this state. I have thought fit, therefore, at his request, and that of my council of advice, to give him letters missionary to entitle him, according to our diocesan constitution, to a seat in our Convention.

The Rev. *Thomas Osborne*, presbyter, is appointed Professor in the College at Cincinnati. His letters dimissory from the Right Rev. Bishop Bowen, of South-Carolina, assure me of his regular standing in the Church, and of his ability, under God, to do much good.

I have admitted Philander Chase, jun. as a candidate for holy orders, on letters dimissory, accompanied with certificates of his good character, from the Right Rev. Bishop Griswold, of the eastern diocese.

I have deferred to mention another event which took place since we last met, because of its solemn nature and most affecting sequel.

On the 6th day of June, 1819, the Sunday following the adjournment of this Convention, I admitted to the holy order of Deacons, the Rev. Benjamin Birge, of Lexington, Kentucky. We have lately received the painful intelligence of his decease.

Had he been a member of this diocese, it were proper, in this place, for the benefit of religion, to mention his pious example, and drop a tear over his untimely grave. As it is, we cannot refrain from giving vent to our feelings in a few words. From his recommendations to the Ecclesiastical authority of this diocese, as well as from the universal report of his amiable and pious manners, joined to his respecta-

ble examination on the subjects of theology, and his correct deportment while among us, we had reason to esteem and love him. The Church at large, and especially that portion of our primitive Zion this side the mountains, had good cause to rejoice in the mild influence which his example and correct principles would shed over her prospects. The morn of his life was clear, and the sky serene; and we did hope to see its meridian splendid and full of good fruits: but the shades of night, the night of the grave, have intervened; he is taken from our view, and sleeps with his fathers. Fond memory, however, does not so soon leave him; we mark his youthful footsteps; recall to our minds his words, and linger on the places where he gave evidence of a renewed heart and Christian zeal. From all these we learn our present loss and his gain; that while we mourn he rejoices; and that, though our infant Church in the west feels the loss of this excellent young man, yet we have sufficient proof of his present blessedness to make us dry our tears, and stifle every wish that he had continued longer among us. Besides this, our faith lays our resignation on the broad principle of the infinite wisdom and goodness of God, that, though "his way is in the waters, and his footsteps are not known," yet, whatever he doeth is just, right, and good, and, if improved aright, all his dispensations shall turn out for the good of those who love and obey him.

The Rev. Samuel Johnston was, by ballot, elected Secretary of the Convention.

The Clergy were called on for their Reports required by the 45th Canon of the General Convention, which were presented and read, and, as required by the said Canon, inserted on the Journals.

The following is an extract from the report of the Rev. Joseph Doddridge, M. D. Missionary, to the Bishop:—"Since the Convention held at this place, two years past, I have regularly attended the congregations of St. Thomas, in St. Clairsville, and St. James, in Jefferson county, until last fall; the congregation of St. Peter's, at Morristown, and that of Seneca, in

Monroe county, occasionally. Considering the small amount of clerical services which these places receive, the good work appears to be going on well.

"The parish of St. James's Church, Cross Creek, is, for this country, numerous. The communicants are about 50.

"It is with great regret I announce the necessity of lessening the extent of my clerical labours. Age is fast approaching, and I am not wealthy. It is my duty to provide something for my family, and, I am sorry to say, that, in the present state of our affairs, this duty cannot be discharged by the means of the emoluments of the ministry. I shall, however, do all I can for the interest of our spiritual Zion; while, at the same time, I place my principal reliance on my medical profession as means of support for myself and family."

The Rev. Thomas A. Osborne, Professor of Languages in the Cincinnati College, reports to the Bishop as follows:—"Since my arrival in Cincinnati, from the diocese of South-Carolina, in December last, I have preached eighteen times in different parts of the state, viz. in Cincinnati six times, for the Rev. Mr. Johnston, whilst engaged on a missionary tour through the adjacent parishes; in Dayton three times; in Xenia once; in Round Bottom once; at Walnut Hills once, and at Hamilton six times. I would beg leave to observe, that the distance of some of the above places from the city is such, as will render it impossible for me to visit them often in the winter, nor yet as frequently as I could wish in the summer season, especially when it is considered, that in the performance of my professional duties, my attendance is required in the College chapel every second Sabbath. In Hamilton, however, I have made an engagement to officiate one Sunday in the month as long as circumstances will admit.

"As to the prospects of our Church within the limits described, and the progress of Christian zeal in the maintenance of true Christian principles, what I can say is more fully and satisfactorily given in the report of the Rev. Mr. Johnston, whose opportuni-

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ties and means of observation have been more extensive than mine.

"The calling of the labourer in the cultivation of the spiritual vineyard of our blessed Saviour should be diligent and persevering; whether the same be to plant or to water, the increase must be of God alone, who will bless, in his own appointed time, the means he has instituted for accomplishing his own purposes. And we humbly trust that he will, of his infinite mercy, command his blessing to descend, as the refreshing dew of heaven, to cherish and adorn the tender vine which his own right hand hath planted in this western region."

The Rev. Samuel Johnston reports to the Bishop as follows:—"The state of the congregation under my parochial cure is nearly the same as given in a former report. It gradually increases in numbers, and, we trust, in piety. We hope the divine blessing will eventually smile on the means of grace that are used for the increase of spiritual knowledge and practical holiness. I observe an increasing attachment to the doctrines, worship, and government, of our Apostolic Church.

"Could we see more zeal in the cause of Christian truth, more engagedness in the concerns of eternity, increasing the number of the professors of religion, it would give cause of gratitude to God, and be a happy era to our infant Zion.

"The congregation, last fall, were gratified by witnessing the solemnities of the holy rite of confirmation. The effects of this ordinance were useful, and must leave lasting impressions on all serious persons, especially the young.

"The number of communicants has increased some within the last year, but not so much as might reasonably be expected.

"It is with pleasure that I notice many of our people observe the festivals and fasts of the Church. They never can be celebrated without the most salutary effects of reverence towards God for his wonderful dispensations, and humility under a sense of our unworthiness.

"The Sunday School, under the

instruction of some young gentlemen and ladies of the parish, is in the highest state of prosperity, and affords sufficient cause of gratitude to God that their voluntary labours are so abundantly crowned with success. The prayers, the catechisms, the scriptural lessons, and pious counsels, that their tender pupils learn, are of so useful and important a nature, that incalculable blessings must flow to the Church and to the community at large. One hundred and fifty interesting children are punctual in their attendance at Church, are faithful to their tasks, and unite in solemn worship to the God of their fathers. Baptisms 18—communicants 35.

"I have performed, as often as has been in my power, third services on Sundays, and weekly lectures in the towns in this vicinity.

"In the state of *Kentucky*, services have been held in *Newport*, at *Petersburgh*, and at the *United States Arsenal*.

"In *Indiana* I have preached twice at *Lawrenceburgh*, where, in time, I trust a parish may be formed.

"In *Chillicothe* services were performed one Sunday.

"In the *Miami* country, I have performed divine service at *Elizabeth-Town* once; at the *North-Bend* once; one Sunday at *Milford*; *Mill-Creek township* once; *Franklin* once; and one Sunday at *New-Town*.

"*Hamilton* I have visited three times, and preached to an attentive and serious congregation. There are several regular Episcopal families in the place, and the Church must ultimately be established.

"*Lebanon* I have visited four times, and performed the worship of our Church. They only want the occasional services of a clergyman to have a promising congregation. The Presbyterians and Methodists were very kind in allowing us the use of their houses of worship.

"*Xenia* has been visited once, and some Episcopalians were found who would be happy to see the Church planted among them.

"*Dayton* I have visited twice, and was treated with much urbanity and hospitality. The Church here is re-

spectable, and established on a firm footing. Its members manifest a zeal that would do credit to our older and more populous congregations. Seldom can there be discovered a more correct knowledge of the Church, or a more inquisitive disposition to be acquainted with its principles. There are some individuals in it who are zealously affected in a good cause, and spare no pains that the Church shall rise in the splendour of her primitive services, and command the admiration of Christians.

"*Springfield* was visited on my way to the Convention, and more Episcopalians were found in it than is usual in towns of its size.

"I preached to them four times, baptized one child, and articles for a parish association were drawn up and signed.

"At *Urbana* public worship was attended twice, and two children were baptized.

"Could a clergyman be settled in the *Miami Country*, making *Dayton* a central point, he would have a pleasant circuit, and would find no part of the diocese where, with the divine blessing, he could be more useful.

"It is with pleasure that I acknowledge the services of my worthy friend, the Rev. Mr. Osborne, who has officiated for me several times, and is instrumental in building up the Church in the adjacent country.

"Could the members of our communion in the Atlantic states realize our destitute situation, Missionaries would no longer be wanting, nor funds for their support. We have sanguine hopes that the Philadelphia Missionary Society, which has already done great good, will adopt some plan, with the General Convention, for this all important object of searching for the poor and wandering sheep in the wilderness, that they may imitate their blessed Master, in seeking to save that which was lost.

"While we lament the dearth of clergymen in our own state, we cannot but sympathize with our Episcopal brethren in their deserted condition in *Indiana*, *Tennessee*, *Illinois*, and *Mississippi*, who are without one clergyman of the Church of their fa-

thers. When we consider that all other denominations are zealous in the propagation of their principles, is it not singular that we, who profess to be the purest Church in Christendom, possessing such abundant means, should be so far deficient in the important duty of sending Missionaries where they are so much wanted? May the zeal, now enkindling in the hearts of our brethren in the eastern states, extend its animating and comfortable influence to the disconsolate members of our Church, scattered abroad, in this western world, *as sheep having no shepherd.*"

The Rev. Intrepid Morse reports to the Bishop as follows:—"During the year past, and since the last Convention, his services have been chiefly devoted to the parish of St. James, Zanesville, and St. Paul's, Steubenville: in the former, he has officiated one half of the time; and, in the latter, about one fourth. In each of these parishes there has been an accession to the number of communicants at the altar, and, it is hoped, an increase of piety as well as of numbers. At Zanesville there are now 36 communicants, and at Steubenville 20.

"Both of these congregations, considering their infant state, are well instructed in the doctrines and discipline of the Church, and the services are performed with apparent zeal, propriety, and devotion. The distance between them is so great (nearly 100 miles) as to prevent the ministrations of a clergyman alternately, except at considerable intervals; but public worship, according to the Liturgy, is regularly performed at Zanesville by a lay-reader, and it is contemplated to introduce the like practice at Steubenville, so soon as circumstances will admit and render it expedient. The importance of such a regulation must be obvious. While our congregations are distant and small, and the services of a clergyman necessarily divided among many, under the blessing of God, nothing can have a better effect towards removing prejudice, making others acquainted with the forms of the Liturgy, and nourishing our own members in the ways of piety and godliness, than frequently assembling together for public

worship, and unitedly offering up the prayers and praises of the Church with becoming fervour, spirit, and devotion.

"In addition to the services already mentioned, Mr. Morse passed five Sundays at Pittsburgh, Pennsylvania, in exchange with the Rev. Mr. Richmond; also one in Wheeling, Virginia; three in St. Clairsville; one in Morristown; one in Seneca parish; one in St. James's Church, Cross-Creek; and two at Chillicothe.

"In all these places the ministration of Episcopal clergymen is earnestly desired; and could it be obtained oftener, much good might result as the consequence of their labours. But in order to produce any durable impression, it is advisable that a minister reside constantly among them. The parishes in Wheeling, St. Clairsville, and Morristown, would form a cure, convenient in point of contiguity. They have the ability and the desire to support a clergyman of the Church who should reside among them, and officiate alternately in each, but hitherto none could be procured; it is hoped, however, they will not long remain destitute.

"Mr. Morse has occasionally performed divine service, and preached on week days, in the following places, viz. Zanesville, Steubenville, and Pittsburgh, St. John's, Brooke county; Wellsburgh, and Wheeling, Virginia; St. James's, Smithfield; Cadiz, St. Clairsville, Morristown, Barnesville, Seneca, Center, Malaga, Somerset, (Monroe county), Little Beaver, Cambridge, Coshocton, Granville, Somerset, Lancaster, Circleville, and Portsmouth. He has also generally catechised the children on Sundays; has baptized sixty children and three adults, and attended five funerals.

"Before concluding this report, he would beg leave to call the attention of the members of this Convention to the destitute situation of the Episcopalians in Monroe county.

"Scattered abroad as sheep having no shepherd, their situation, in regard to religious privileges, is destitute almost beyond example. They were sought out and visited by the Bishop, and by the Rev. Dr. Doddridge, in the first

instance, and since then have been visited twice by Mr. Morse, as alluded to in the former part of this report. He spent between one and two weeks in those new settlements, held divine service daily in the cabins, or, when the assembly was large, in the woods, and baptized upwards of thirty children and adults. "*When can you come again?*" is the anxious request heard from many lips on parting with that people. From the best information which could be obtained, there are nearly 100 families of Episcopalians in that quarter who have no opportunity of regularly attending the public worship of their own, or of any other denomination. It is a fact, worthy perhaps to be recorded in this report, that an individual, resident there, repeatedly travelled to St. Clairsville, a distance of 30 miles, in order to attend the worship of the Church. They intend shortly to erect a church on Little Beaver Creek, and it is their earnest desire to obtain the services of a clergyman at least for a part of the time, that, by the blessing of God, the scattered members of Christ's flock may be gathered together into one fold, under one shepherd. The fields are already white unto the harvest, but the labourers are few: *pray ye, therefore, the Lord of the harvest, that he would send forth labourers.*"

The Rev. Mr. Searle reports to the Bishop as follows:—"During my long and distressing sickness last summer and autumn, the parishes in which I officiate suffered in the absence of regular services. But from the early part of December last, by the good Providence of God, I have been able to perform divine services every Sunday until the 21st instant; have been constantly in the congregations; have held public and family lectures more or less every week; and have, with great pleasure, witnessed a remarkably growing attachment to the doctrines and duties of salvation by Jesus Christ, and to the inimitable Liturgy of our Church.

"The members of St. Paul's Church, Medina, are gradually increasing in their numbers, in their pious correctness, and attention to the offices of the

Church; also to the duties of public devotion. The same may be said of St. James's Church, Boardman, and of Christ Church, Windsor. Enlightened zeal for the primitive usages of Christianity, as retained inviolate in our communion, is in St. Peter's Church, Ashtabula, very considerable. Its numbers also are increased.

"Most of the efficient members of Trinity Church, Cleaveland, being resident in the township and very flourishing village of Brooklyn, on the west side of the Cuyahoga river, and directly opposite the village of Cleaveland; the parish was induced, at the last regular Easter meeting, to vote its permanent location and public services in Brooklyn. In consequence of this resolution, the word *Cleaveland* will, in future, be omitted in the records of that parish. Their number is small, but the members are respectable, and they now have the services of the Church regularly performed every Sunday. The parish of St. John's Church, Liverpool, is now in a more prosperous condition than at any period since its organization.

"In most of these parishes, Sunday Schools were commenced last summer, a little before I was taken sick, under the care of respectable persons of both sexes. These schools are to be continued this summer. Our congregations are generally increasing, and the sober attention given to the services of the Church, together with the constantly increasing number of Prayer Books used in the congregations, are deemed evidences of present candid investigation, and pledges of future good.

"Some deaths have occurred among the very pious and useful members of our communion the last year; but the present aggregate number of communicants in these parishes is about 120. Since the last Convention I have baptized, in these several congregations, 7 adults and 43 children.

"The present very extraordinary state of things respecting pecuniary concerns, has induced a partial suspension in the operations of the 'Female Tract' and the 'Bible and Prayer Book' Societies, some time since established. The important objects, however, which

these societies had in view, are by no means relinquished.

"Deprived, as I am, of the privilege of being at the Convention now assembled, I submit to the will of God. And if it please him to continue my life and labours, hope to meet you hereafter. My life and labours are devoted to the cause of our blessed Redeemer. If it is his pleasure to remove me, I hope for salvation through his all-meritorious blood."

The Trustees of the Bishop's Fund made the following report, which was read and accepted:—

That finding themselves without legal capacity to acquire and transmit property to answer the purposes of their appointment, and in pursuance of the instructions of the Convention at their last annual meeting, they applied, by petition, to the General Assembly of the State of Ohio, for an act of incorporation, for the sole purpose of acquiring to themselves and successors that capacity. The petition was acted upon, and a bill reported to the Senate responsive to its prayer, and the same was finally postponed to the next session of the General Assembly.

The Trustees have not thought it advisable, pending their legal incapacity aforesaid, to take other measures towards creating or perpetuating a Bishop's Fund in the Diocese of Ohio—Which is respectfully submitted.

BENJAMIN GARDINER, }
JOHN MATTHEWS, } Trustees.
JOHN C. WRIGHT, }

The following gentlemen were elected the Standing Committee of the Diocese:—

The Rev. Samuel Johnston, the Rev. Intrepid Morse, and the Rev. Thomas A. Osborne; Benjamin Gardiner, and Chester Griswold.

It was *resolved*, That it shall hereafter be the duty of the clergy and laity to report, from time to time, to the Bishop, any clergyman who may have removed, or shall remove, into this diocese. And also of any disorderly or improper conduct of such clergyman.

Resolved, That the mode and manner of proceeding prescribed in the 2d Canon of the Protestant Episcopal

Church in the diocess of New-York, for the trial of clergymen, passed in the year 1802, be the rule of proceeding in this diocess, until the next meeting of the Convention: *Provided*, that instead of the number of eight Presbyters, to be nominated by the Bishop, as in that Canon, the number to be nominated, shall be four; and, in like manner, the number to be chosen by the party accused, or appointed by the Bishop, shall be three, instead of five.

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Abstract of the Proceedings of the 37th Annual Convention of the Diocess of New-Jersey, held in Trinity Church, Newark, August 23d and 24th, 1820.

THE Convention was composed of the Right Rev. Bishop Croes, six Presbyters, one Deacon, and Lay-Delegates from eight parishes.

The Convention was opened with Morning Prayer, by the Rev. Abiel Carter, Rector of St. Michael's Church, Trenton; and a Sermon, by the Rev. George Y. Moorehouse, Rector of St. Andrew's Church, Mount-Holly.

The Rev. John Croes, jun. was elected Secretary.

The Right Rev. Bishop Croes delivered the following address:—

Brethren of the Clergy and of the Laity,

In making the annual communication required by the Canons, I begin with stating to you, that the first Church I visited after the rise of the last Convention, was St. Peter's, Spotswood, in the county of Middlesex, at which I officiated. This took place on Sunday, the 19th of September, 1819.

On the 1st of October I visited the congregation of St. Andrew's Church, Amwell, in the county of Hunterdon; and, on Sunday, the 3d, I also visited St. Thomas's Church, at Alexandria, in the same county; in both of which I officiated. These churches are still vacant, though, from the kindness and zeal of the Rev. Mr. Woodruff, the latter has lately enjoyed very frequent opportunities of divine service, and of hearing the word.

On the succeeding Sunday (October 10th) I visited Christ Church, Shrews-

bury, in the county of Monmouth, and officiated twice. The next day I preached at St. Peter's Church, Freehold; and, on Tuesday, the 12th, at Christ Church, Middletown, both in the county just mentioned.

In the month of November I visited the congregation of St. Michael's Church, at Trenton; and, on Wednesday, the 17th, consecrated the elegant edifice which they had just erected for the worship of God. On the following day I instituted the Rev. Abiel Carter into the Rectorship of said church. These events, considering the lately depressed condition of that church, cannot fail to afford great satisfaction to the friends of our communion, and to pious Christians generally.

On Tuesday, the 30th of the same month, I visited the congregation of Christ Chapel, at Belleville, in Essex county, and officiated.

On Thursday, December 2d, I performed the same duties in the vacant congregation at Paterson, in the same county; and, on Friday, the 3d, I visited St. Matthew's Church, city of Jersey, in the county of Bergen; but was prevented arriving in time to officiate according to appointment.

On Sunday, the 6th of February, 1820, I again visited St. Peter's Church, Spotswood, and officiated twice; and, on Sunday, the 23d of April, I performed the same office in that vacant congregation.

On Tuesday, the 2d of May, I held an ordination in Christ Church, New-Brunswick, and admitted to the order of Deacons, Clarkson Dunn, of this diocess.

From the 16th to the 24th of the same month, I attended a session of the General Convention of our Church, in Philadelphia.

On the intervening Sunday, May 21st, I visited St. Mary's Church, at Colestown, in Gloucester county, and officiated. In the afternoon I preached in the Academy at Camden, in the same county, to the Episcopalians, and others, residing in that village.

On Sunday, the 28th of May, I visited St. George's Church, at Pennsneck, in Salem county, preached and administered the communion; and, in

the afternoon of the same day, I officiated at St. John's Church, Salem. On Monday I proceeded to Swedesborough, in Gloucester county, and preached in Trinity Church, in that village. On Tuesday, the 30th May, I repaired to St. Thomas's Church, Glassborough, and officiated in the morning; and, on my return, performed the same service in the afternoon at St. Stephen's Church, Mullica-Hill.—Both these churches are in Gloucester county, and still vacant. On Wednesday I visited St. Peter's Church, Berkeley, in the same county, and preached. This church also continues vacant.

On Thursday, the 1st of June, I visited St. Andrew's Church, Mount-Holly, and officiated in the evening.

On Sunday, the 4th of June, I again visited St. Michael's Church, Trenton, and officiated twice.

On the 13th of the same month I set out, accompanied by the Rev. Clarkson Dunn, lately ordained a Deacon, and whom, in virtue of the power vested in me by the Directors of the Missionary Fund, I had appointed a Missionary—to visit the almost expiring church at Newton, and the other declining churches in Sussex county. It is known to many present, that from causes beyond our control, these hapless churches have, for more than thirty-five years, been destitute of a stated pastor. The time had, however, arrived, when it became necessary to prevent the total extinction, at least, of the first mentioned, that an extraordinary effort should be made to re-establish, and, in a considerable degree, reorganize them. This was especially the purpose of the visit at this time. On our arrival at Newton the next day, measures were taken to ascertain what families and individuals, or their descendants, remained, who formerly belonged to our communion, and still considered themselves as members of it. These, accompanied by Mr. Dunn, I visited, both in the village and surrounding country, and found them more numerous, and more friendly to the Church of their early attachment, than I had contemplated. In these visits we spent nearly four days, and finally had the satisfaction to see almost

all whom we had visited, assembled on the succeeding Lord's Day, in the court-room, at Newton—the place in which the Church in her prosperous days had been wont to worship God. Divine service was performed, and a sermon delivered, both morning and afternoon, to crowded congregations; and we parted at the time with the assurance given them, that Mr. Dunn would take up his residence among them as a Missionary, and officiate, in the usual place of worship, on every second Sunday, at least for one year: the Episcopalians to contribute as much in aid of his support as they conveniently could.

From Newton I proceeded to Hardwick township, in which the congregation that once existed is almost extinct. After some arrangements relative to an appointment of service at Johnsonburg, in that township, I visited the church at Knowlton, and made appointments to preach there the succeeding Saturday, and also on the Lord's Day following. This congregation possesses a convenient and substantial church, and, considering its long destitution of a stated minister, is in a more favourable state than could be expected.

In the interim, Mr. Dunn preached at Hope, a village in the vicinity; and went to Johnsonburg with the same view, but the notice sent had not been communicated. The services on Saturday were performed by Mr. Dunn. On Sunday I preached to a numerous congregation, and administered the communion to eighteen persons, besides baptizing two children. After the usual intermission, Mr. Dunn also preached; and notice was given, in conformity with a previous understanding, that he would officiate there every fourth Sunday during the space of a year, the same condition, relative to support, as was agreed on at Newton. On the same afternoon, at six o'clock, I officiated again in the congregation at Hardwick.

This effort, I hope, will not fail of success, especially as there is full ground to believe that Mr. Dunn, under the Divine blessing, will make every exertion to ensure it.

The remaining Sundays of the year

he is to devote to the other vacant churches in the diocess.

On my return from Sussex I visited, on Wednesday, the 28th of June, St. Peter's Church, Perth-Amboy, Middlesex county, and officiated.

The Sunday succeeding (July 2d) I visited St. John's Church, Elizabeth-Town, Essex county, administered confirmation to 29 persons, and preached twice.

On Sunday, the 23d of July, I visited Trinity Church, at Woodbridge, in Middlesex county, still vacant, and performed divine service, and preached.

I visited also, on Sunday, the 6th of August, the vacant church at Piscataway, in the same county, and preached to a large congregation.

On Sunday, the 20th of August, I visited Trinity Church, Newark, and officiated twice.

On the succeeding day I visited the Episcopalians at Williamsville, in the township of Orange, county of Essex, and preached; and, on Tuesday, the 22d, I again visited Christ Chapel, at Belleville, in the same county, and performed the same service.

Some improvements, and some changes, have occurred in the diocess since my last address.

The chapel at Belleville has been repaired, new-modelled internally, and beautified.

The Rev. F. H. Cuming, a Deacon of this diocess, and for some months an acceptable preacher to the Episcopalians at Morris-Town, has, by a letter dimissory to Bishop Hobart, been transferred to the diocess of New-York. The Rev. Richard F. Cadle, a Deacon in the diocess of New-York, has, by a letter dimissory from the Bishop of that diocess, become a member of this, and has been received as their minister, by the congregations of St. John's Church, Salem, and St. George's, Pennsneck. This is an event which affords much satisfaction, as those churches, with very little exception, had been vacant upwards of 30 years.

The Rev. Simon Wilmer, for many years the Rector of Trinity Church, Swedesborough, has resigned his charge of that church, and removed to the diocess of Virginia.

VOL. V.

The Rev. Jacob M. Douglass, of the diocess of Pennsylvania, it is said, has engaged to become the successor of Mr. Wilmer, at Swedesborough.

It will give pleasure to the friends of the Church to learn, that the funds of the Episcopal Society, in this diocess, for Promoting Christian Knowledge and Piety, are gradually increasing; that the disposable fund enables the Society to distribute numerous copies of the Bible, Prayer Book, and of Religious Tracts; and that the time cannot be far distant, when the proceeds of its permanent fund will put it in their power to give some considerable assistance to pious, though indigent young men, of talents, who are desirous of preparing themselves for the ministry. It cannot, however, but occasion pain and regret, that the interests of the Society are left to the zeal and exertions of a few—that an institution ultimately so important, should not enlist in its service the good wishes and the endeavours of all the clergymen, and of all the churches in the diocess.

The Sunday Schools heretofore established in the churches, are progressing, I understand, with vigour. Their utility cannot be doubted, either as conducing to the extension of knowledge, or of piety and morality, among the children of the poor. It would contribute to their increase and prosperity, should every clergyman of a congregation, and the wardens of every vacant church, in which a Sunday School exists, be required to make a report, annually, of its state, its advancement, or decline.

From these statements, and from the Parochial Reports which will be presented to you, no doubt can exist, that the Church in this diocess is gradually improving, both in its spiritual and temporal concerns.

It is with satisfaction I also communicate to you, that the Rev. Dr. Brownell, whom I mentioned in my last address as elected Bishop of the diocess of Connecticut, has since been consecrated to that holy office.

It was my intention, having been invited to assist in the consecration, to go to New-Haven for the purpose, but severe indisposition prevented me.

In addition to the facts here commu-

nicated, you will no-doubt hear, with pleasure, that, from the reports made at the General Convention, which lately sat at Philadelphia, the state of our Church, through the divine blessing, has much improved, within the three preceding years. Its borders have been considerably extended, its numbers increased, a large accession made to its ministers, and a growing zeal in its interests, and in the practice and promotion of piety, generally manifested. It is, in some degree, an evidence of these truths, that a General Convention of our Church, so numerous, had never before assembled. Eight of the Episcopal Order, and a delegation from the Church in fifteen States, consisting of thirty-six clergymen, and twenty-seven lay gentlemen, were present; besides a considerable number of gentlemen who attended as visitors. These favours call for our grateful acknowledgments to the Great Head of the Church, and for renewed endeavours, always in dependence on divine aid, to live more to his glory, and to devote ourselves more faithfully to his service, in promoting the great interests of that body, which he purchased with his blood.

JOHN CROES.

Newark, August 23, 1820.

On motion, *Resolved*, That in cases in which any person appointed a deputy to the General Convention shall decline serving, or shall be unable to attend, the standing committee are hereby authorized, on a summons from the President, to assemble, and appoint a deputy to supply his place; and, it is hereby made the duty of the person so declining, or being unable to attend, to give timely notice, of either of these circumstances, to the President of the standing committee. In cases of death, the President shall call a meeting on the mere knowledge of the event, and the standing committee shall proceed to appoint a deputy in the place of the deceased. In all cases of appointment by the standing committee, the deputy shall be furnished with a special certificate, signed by the President, and stating the circumstances under which he is appointed.

The Parochial Reports rendered to the Bishop, and entered on the minutes, according to the Canons, furnish the following aggregate:—

Baptisms (Adults 7, Infants 95, not specified 42) 144—Marriages 28—Funerals 60—Communicants 547.

Resolved, That it shall be the duty of the ministers of this diocese, and, where there is no minister, of the church wardens, to make reports, at every annual Convention, of the Sunday Schools in their respective parishes, stating their number of scholars and teachers, and such other particulars as may be deemed interesting to the members of the Church.

The Rev. Mr. Rudd presented the following preamble and resolution, which were adopted.

Whereas the establishment of a Grammar School and College, to be conducted upon principles calculated to secure the patronage of the friends of the church, is an object of essential importance to its interests; and, *whereas* New-Jersey is advantageously situated to be the seat of such an institution;

Resolved, therefore, That a committee be appointed, who, together with the Bishop, shall take this subject into consideration, with power to adopt such measures as they may deem expedient, for the organization and support of such Grammar School and College; and that said committee make report of their progress to the next Convention.

The persons appointed to constitute the committee were, the Rev. Mr. Rudd, the Rev. Mr. Croes, jun. the Rev. Mr. Morehouse, and Peter Kean, Robert Boggs, and William Chetwood, Esqrs.

The clergy were then called on for their reports of collections for the Missionary and Episcopal Funds.

In compliance with which, the following sums were reported to have been collected:—

For the Missionary Fund	\$155 27
For the Episcopal Fund	101 79

The Bishop informed the Convention, that he had received a communication from the Right Rev. Dr. Kemp, of Maryland, stating, that in conse-

quence of receiving a letter from the Rev. William L. Gibson, a presbyter in that diocese, declaring that he "resigned his office in the ministry of the Church, and renounced his membership in the same," he, the Bishop, had, in conformity with the Canons, "displaced the said Rev. William L. Gibson from his grade in the ministry of this Church."

The clergy were then called on for reports of services, rendered as Missionaries to vacant Churches. In compliance with which—

The Rev. Lewis P. Bayard reported, that agreeably to appointment by the Bishop, he had officiated on two Sundays during the past year, at the village of Belleville, and administered the communion. That he had preached also on two Sundays at the village of Paterson, and likewise several times, on week days, at Williamsville, in the township of Orange.

The Rev. J. C. Rudd reported, that he had officiated on a Sunday (twice) in Christ Church, New-Brunswick, while the Bishop was absent; that he had been prevented, by indisposition, from officiating in St. Peter's Church, Spotswood, but that he has made an appointment to perform that duty on the 3d of September next.

The Rev. Mr. Chapman reported, that he had officiated two Sunday afternoons in Trinity Church, Woodbridge, and one Sunday in Christ Church, New-Brunswick, for the Bishop, while he was performing Episcopal duties in other Churches.

The Rev. J. Croes, jun. reported, that he had officiated twice on a Sunday, in St. Peter's Church, Spotswood; once on a week day, and once on a Sunday, in St. Peter's Church, Freehold, on which last occasion he administered the communion.

The Rev. A. Carter reported, that he officiated one Sunday in Christ Church, New-Brunswick, in the absence of the Bishop.

The Rev. G. Y. Morehouse reported, that he had, agreeably to appointment, officiated on one Sunday at St. Mary's Church, Colestown, and on one Sunday in Christ Church, New-Brunswick, while the Bishop was administering

the rite of confirmation in St. John's Church, Elizabeth-Town; that he likewise officiated on a week day evening in St. Peter's Church, Berkeley.

The following appointments were then made:—

Standing Committee.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. and the Rev. Abiel Carter; Robert Boggs, Esq. William P. Deare, Esq. Peter Kean, Esq. and Matthias D. De Hart, Esq.

Deputies to the General Convention.—The Rev. Charles H. Wharton, D. D. the Rev. John C. Rudd, the Rev. John Croes, jun. and the Rev. Abiel Carter; James Parker, Esq. Joseph V. Clark, Esq. Joseph Higbee, Esq. and Peter Kean, Esq.

On motion, *Resolved*, That the Treasurer of the Convention be, and he is hereby directed, to invest all the monies collected for the Episcopal Fund in six per cent. stock of the United States, provided the price of that stock shall not be more than one per cent. above par. But whenever the price shall be higher, he shall, in that case, loan any monies in his possession, to respectable individuals, on bonds with interest, secured by mortgages on unincumbered real estate of double the value of the sum lent.

The Treasurer may also receive, in lieu of money, promissory notes, on interest, payable to him, in his official capacity, on demand, from persons who have subscribed, or may hereafter subscribe, to the fund.

So much of the resolution adopted at the Convention at Perth-Amboy, in 1816, as requires the Treasurer to invest the monies belonging to the Episcopal Fund, in six per cent. of the United States alone, is hereby repealed.

The following Report is an Appendix to the Journal:—

The Board of Directors, to whom is confided the appropriation of the Missionary Fund, beg leave to make the following report to the Convention:—

That in the month of June, 1819, as was stated in their last report, they, through their President, engaged the Rev. George H. Woodruff to perform

the duties of a Missionary to the vacant churches in the diocese, on every second Sunday, for the space of one year; and, in consideration of the expense he would incur, they agreed to allow him, out of the fund, the sum of two hundred and fifty dollars.

Mr. Woodruff, however, finding it inconvenient, partly on account of his health, to continue the mission longer than six months, requested to be released from the further performance of the obligation. This request was of course granted.

From Mr. Woodruff's report to the Bishop, who is ex-officio President of the Board, it appears that he has, in execution of the trust committed to him, performed divine service and preached in the vacant churches upwards of forty times within that period, viz.—On two Sundays in the congregation of St. Andrew's Church, Amwell; on two Sundays (three times) in St. Thomas's Church, Alexandria; on one Sunday (twice) in St. Peter's, Freehold; on two Sundays in St. Peter's, Spotswood; on two Sundays, (four times) and once on a week day, at St. James's, Knowlton; on two Sundays (three times) at Newton; on two Sundays, and one week day, at St. Peter's, Berkeley; on three week days at Woodbury; on a Sunday (three times) at Paterson; on a Sunday, and a week day, at Trinity Church, Woodbridge; on a Sunday at St. James's, Piscataway; on a Sunday, and on a week day, at St. Mary's, Colestown; on two Sundays, and a week day, at St. Stephen's, Mullica-Hill; on a Sunday at St. George's, Pennsneck; on a Sunday at St. John's, Salem; on a Sunday in Greenwich; on a week day at Hardwick; on two Sundays, and a week day, at Swedesborough, in exchange; on a Sunday (once) at Christ Church, New-Brunswick, for the Bishop, while he visited the church at Spotswood.

Mr. Woodruff also reports, that the collections for the Missionary Fund, during his mission, amounted to \$39 82½ cents.

The Board have, with pleasure, learned from their President, who has since visited the vacant churches, that the services of Mr. Woodruff were highly acceptable to the several congre-

gations; and that the people speak of him with great affection and respect. The Board also express their approbation of his zeal and fidelity in the discharge of the duties assigned him; and trust that they have had beneficial effects both in tending to preserve to our communion those destitute churches, and in promoting their spiritual interests.

The Board further report, that the Rev. Clarkson Dunn has been engaged as a Missionary for one year to the vacant churches in Sussex county, and in other parts of the diocese, and is now in the regular performance of his duties.

Signed by order of the Board,

JOHN CROES, *President.*

Newark, August 24, 1820.

From the reports of the Treasurer of the Convention, it appears that the collections for the Missionary Fund, during the past year, amounted to \$195 4½ cents; and those for the Episcopal Fund, to \$216 79 cents; and that the aggregate amount of the former fund is \$3484 84 cents, and of the latter, \$869 28 cents.

A list of the Clergy of the diocese, attached to the Journal, contains the names of the Bishop, 10 Presbyters, and 4 Deacons.

Meditation for a Young Person.

ON MYSELF.

VAIN world! I would for a while retire from thee, and turn my back upon thy fleeting pleasures, and thy glittering toys. I would hearken to the voice of David, when he says, "Stand in awe, and sin not; commune with thy own heart, and be still." I would sound the depths of my inmost soul, and examine the scope and object of my being. "Lord, teach me so to number my days, that I may apply my heart unto wisdom!" And whilst I muse, may a holy fire kindle within me; and may I rise from a profitable solitude enlightened by the Spirit of truth, and quickened to steadier services of love and duty!

What then am I? Am I but a creature of yesterday; born to creep for a few weeks, or months, at most for a few years, on this little speck of earth,

and then to drop into the silent grave, no more to wake or rise? If this, indeed, be all, what means this thinking, conscious soul; this reflecting mind, stretching its ardent gaze to future worlds, embracing with delight the distant hope of endless bliss, or shuddering with the transient dread of never-ending woe? Ah, no! even Nature says, "Not so." But plainer still revealed truth—"For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Awful tribunal! at which an assembled world shall receive their irrevocable doom, "Come ye blessed," or, "Depart ye cursed!" Words which must respectively be followed by "joy unspeakable and full of glory," or by despairing anguish and unutterable confusion!

Where then, O my soul! where shall be *thy* lot in the end of the days?" Thou art an immortal, thou art an accountable, thou art a *degraded*, being! far gone from original righteousness, the guilty offspring of a fallen race! Alas! how often hast thou broken the laws of that holy God, whose eye piercest the darkest corners of thy bosom, and is perpetually reading all thy thoughts there? His unerring Spirit hath said, "The thought of foolishness is sin." O how many foolish, and therefore sinful, thoughts are daily and hourly pouring forth from this corrupt and wicked heart! Truth itself hath declared, that "for every idle word men shall be brought into judgment." Alas! how many idle and wicked words too have passed these unhallowed lips, to the dishonour of my God, and, perhaps, to the injury of my fellow creature! My great Creator hath likewise commanded me, and all his rational creatures, to love him with the whole heart, and soul, and strength. But how have I violated this most reasonable and holy commandment! How many *idols* have I worshipped by giving them a dearer place in my affections than the Creator and Preserver of my existence, the Father of my mercies, and the God of all my comforts! Vain companions, trifling or sinful

pleasures, have engrossed by far the greater portion of this short and almost useless life; whilst he who demands, and infinitely deserves my best, my all, is set at nought, forgotten, or despised! O blind, mistaken, and unwise! how have I slighted the service of him to whose power, grace, and goodness, I owe life, and breath, and all things! A social being, and yet living to myself; an immortal being, and yet limiting my views to the beggarly elements of this transitory world; an accountable being, and yet so regardless of the reckoning-day! Where then shall I flee for pardon and for help? Blessed be God! "there is a fountain opened for sin and for uncleanness," even the blood of the everlasting covenant! Therein may I wash and be made every whit clean! "The blood of Jesus Christ *cleanseth*," "cleanseth from all sin," and maketh white, yea, whiter than snow!

Source of grace and truth! to thee may I now and ever look for the rich supplies which my many and great wants are constantly requiring. O dispel all mists of ignorance and error from my mind, and guide me into all truth. Open my understanding, and spiritualize my affections, that, through thy Holy Spirit, I may "know thee the only true God, and Jesus Christ whom thou hast sent." May I know, and love, and obey him, as *my* "prophet, priest, and king." And though I once saw in him "no form or comeliness," "no beauty" in him "that I should desire him," display him now to my renewed soul and sanctified affections, as "the chief among ten thousand, the altogether lovely," that I may testify in all things that "the love of Christ constraineth me." Keep me in a holy and child-like dependence upon thee (through him) for all things needful for my good, and I shall be safe; keep me innocent, and I shall be happy; preserve me (to that end) from idleness and folly, from sinful companions, unholy desires, and deceitful practices; keep me in a nearness to thyself by fervent prayer and a diligent attendance upon thy sanctuary and altar; that those amongst whom thy providence may place me (the daily witnesses of my

walk and conversation) may "take knowledge of me," as of thy servants of old, that I am a faithful disciple and humble follower of the meek and holy Jesus.

Thus may I (in thine hands) both appear and be as a "tree of righteousness," of thine own right hand planting, nourished by the heavenly dews of thy blessing, and fostered by the sunshine of thy favour; casting a goodly and a graceful shadow over the walks of life, and bearing fruit abundantly to thy praise and honour!

Consider, therefore, now, O my Father, I beseech thee, the weakness and frailty of thy child, and watch over me for good. Make thou thy strength perfect in my weakness, and thy grace sufficient for me; so that, thy Holy Spirit working in me to will and to do of thy good pleasure, both the words of my mouth, and the meditations of my heart, may be alway acceptable in thy sight, O Lord, my strength, and my Redeemer!

Finally, I pray thee, "guide me here on earth by thy counsels, and hereafter receive me to thy glory."

[*Christ. Guard.*]

[Communicated for the Christian Journal.]

Of Sermons and Preaching.

[From "Notes Explanatory, Practical, and Historical, from approved Writers of the Church of England on the Book of Common Prayer." By the Rev. Richard Mant, D. D. London, 8vo. 1820.]

THE ancient practice of explaining considerable portions of Scripture to the people was revived by our reformers. Before them Colet had employed many years in publicly expounding all the Epistles written by St. Paul. Archbishop Cranmer expounded Hebrews, as Bishops Hooker, Latimer, and Jewel, did Jonah, the Lord's Prayer, many of the Epistles, and all the Epistles and Gospels used in the Communion Service on Sundays and Holy Days. From the practice of Ambrose, Origen, Chrysostom, and Austin, among the ancients, and of our reformers and other more modern divines, we may with safety affirm, that explaining and applying portions of Scripture read in the Lessons, (and

other parts of the public service), is a very beneficial mode of preaching to ordinary congregations.

Shepherd.

As to the preaching used in the Church of England, if we consider either the excellency or frequency of it, we may justly affirm, that if any church under heaven "hath wherewithal to glory on this behalf," our Church hath much more.

As to the excellency of it, this praise has been long yielded to our Clergy, both at home and from abroad, by the universal voice both of Protestants and of Papists. And the reason of it is apparent: for no nation under heaven hath such seminaries of learning in all kinds, as this nation hath, or any thing like them: I mean, our renowned Universities. *And if ever the enemy would come up against our Church, the City of our Sion, to take and to destroy her, that policy of Holofernes against Bethulia will be most effectual, to SEIZE UPON "THOSE FOUNTAINS OF HER WATERS."*

And as to the frequency or plenty of the word preached, which continually flows from these fountains, this provision of our Church, which appoints a sermon once on the Lord's Day, must appear sufficient, yea, abundant; if we look back to the scarcity of it in the days of the Reformation, when the provision of a sermon was but quarterly, as made in Edward the Sixth's time, 1547; and for many years after but monthly, according to an injunction of Queen Elizabeth, 1559. Wherefore this present provision of our Church, in appointing one sermon on the Sundays, ought to be received with all thankfulness. And, in truth, a greater plenty than this may turn perhaps not to our nourishment, but only create in us a waste and wantonness. That appetite in many after a multitude of sermons is no other than that of the Israelites, when, not content with the regular provision of their daily manna, "they required meat for their lusts." Far be it from me that I should discourage or straiten the ordinance of preaching: but God forbid that the enlarging of that should ever straiten

the ordinances of divine worship, or be esteemed before them! God forbid, that ever in the Church of England the Sermon, how excellent soever, should be valued before the service, which is incomparable! For to what end do we come to the house of prayer? Is it to adore God, or to admire men? Is it to praise him for the excellency of his greatness, or them for the excellency of their talents? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising, and disparaging of our public worship, as it was before the Great Rebellion, it will well provoke God to take it again from us; and instead thereof to feed our lusts with preaching, as he did the Israelites with quails, till it "came out of their nostrils, and became loathsome unto them," Numb. xi. 20. It was a remarkable saying, so founded on the judgments of God, that a preaching church cannot stand: and it is also founded on the judgments of God, that a church, which plans its religion in preaching, shall never stand.

DR. BISSE.

Hospitality Rewarded.

THE Czar Ivan, Emperor of Russia, who reigned about the middle of the sixteenth century, was no less admired for the unbiassed manner in which he administered justice, than he was beloved for the benevolence of his heart. Though it was impossible for the Czar to drive poverty from his dominions, yet the industrious and the unfortunate might always depend upon his care; and he frequently used to conceal his greatness under the garb of misery, for the purpose of discovering objects who were really distressed.

One day he was resolved to try the disposition of his subjects, and see how far they were inclined to afford their fellow-creatures relief; for this purpose he dressed himself in tattered apparel, and sallied out into the street. He walked to a village a short distance from Moscow, and told a piteous tale at almost every door; but the distress he feigned made no impression upon the inhabitants, and not one of them

had humanity enough to give him the least relief. Full of indignation at the barbarity of their conduct, he was just going to quit the place, when he perceived a solitary cottage, more humble in appearance than any of those at which he had begged. To this humble habitation he bent his footsteps, and knocked with apparent humility at the door, which was immediately opened by the possessor, who, in a tone of kindness, inquired what he wanted, or with whom he wished to speak.

"I am almost dying with fatigue and hunger," said the Emperor, "and implore you to give me a lodging for the night." "Alas!" replied the peasant, "you will have but poor fare with us; for, my friend, you are come at an unlucky time, as my poor wife is in labour, and I doubt you will not be able to sleep. But come in; for at least you will be sheltered from the weather; and such as I can give you, you shall be welcome to eat."

The delighted Czar entered the little dwelling; and the first objects that struck him were two children in a cradle asleep; another, about three years old, was lying upon an old rug near them; and two others, a little older, were upon their knees, praying to the Almighty to *preserve* their mother, whose complaining voice they heard from an inner room.

"Sit down," said the peasant, "and I will go and get you something for supper; for I have not any thing in the house." He soon returned with some eggs, brown bread, and honey, of which he begged the Emperor would freely eat.—"My heart," continued he, "is too full to eat at present; for I feel too much for the sufferings of my beloved wife!"

"Your charity and hospitality," replied the Emperor, "must bring down blessings upon your head; and I am sure God will reward your goodness!"—"Pray to God, my good friend, that my wife may be preserved to me," said the peasant, "for that is all I wish for in this world." "And is that *all* you wish for to make you *happy*?" inquired his august visitor. "All I wish for?" he rejoined. "Ah! judge for yourself: I have five fine children; a wife who

loves me tenderly ; a father and mother, both in good health ; and my labour is sufficient to maintain them all !”

“ But your cottage is too small for comfort,” said the Czar. “ I find it large enough, for it contains us all,” replied the man. In a short time after this conversation, this contented being’s happiness was made complete ; his wife was safe ; another son was born, and the delighted parent presented the infant to his royal guest. “ Look, look !” said he, “ this is the *sixth* she has brought me ! What a fine child it is ! May God preserve him, as he has done my others !” The Czar, affected at the domestic scene, took the infant from its fond parent’s arms, and looking in its face, declared he saw marks of future greatness depicted in his features. The peasant smiled at the prediction, and soon after the happy family retired to rest. Their beds were merely made of straw ; and the ruler of the great Russian empire stretched himself upon a floor of earth. The peasant and his innocent little ones soon fell into a profound sleep ; whilst the Czar, unaccustomed to such a resting-place, sat upright, contemplating the scene around him with surprise !

The peasant, as he was accustomed, awoke at the break of day, when the Emperor informed him he must return to Moscow ; but begged he might be *god-father* to the child, who, as was the custom of the country, was to be christened in the course of the day. “ I will be with you,” said the Emperor, “ in the space of a few hours. But promise me to wait ; and, during my absence, I will mention the treatment I have received, to a benevolent, kind-hearted man, who, I am sure, will be your friend.” The peasant promised and kept his word ; but, as his expected guest did not return within the time he named, the christening could not be delayed, when, just as they were setting out for church, the Emperor’s body guards were seen preceding several elegant equipages, and followed by the Emperor himself ! The peasant, of course, could not recognize his humble guest in the superb habiliments of the prince, and was petrified

with astonishment at observing the splendid retinue drawn up before his humble dwelling. The Czar stepped out, and taking the infant from its father’s arms, said, “ I promised you a god-father this morning, and now I am going to fulfil my word. Yesterday you performed the duties of *humanity* ; to-day I am come to fulfil the most delightful duty of a sovereign—that of *rewarding* virtue. I will not remove you from a situation to which you do so much honour, and the innocence and tranquillity which I envy ; but I will bestow upon you such things as shall add to your felicity. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality ! Your newborn child shall become my ward ; for you may remember, that I *prophesied* he *would* be *fortunate*.”

The happy father could not express his joy, but tears of gratitude ran down his cheeks, and spoke more favourably than words. The Emperor himself was quite affected, and so were all who beheld the pleasing sight. As soon as the christening was over, the child was restored to the arms of its delighted mother, but with orders from the Czar, that as soon as it was old enough to be weaned, it should be nursed under his immediate care ; and accordingly it was sent to the palace, where it received the advantage of an excellent education, and the Emperor’s prognostic at his birth was completely fulfilled : for he was, at a proper period, placed at the head of one of the first departments in the empire, which he filled with advantage to society, and honour to himself.

New-York Asylum for the Insane.

THIS Institution is now completed, and open for the reception of patients from any part of the United States. An establishment so useful and beneficent in its nature, and so interesting to the friends of the unfortunate, is worthy of all commendation. But we will forbear remark, and content ourselves with inserting the following address, which contains all that at present may be necessary to meet the public eye.

Address of the Governors of the New-York Hospital to the Public, relative to the Asylum for the Insane, at Bloomingdale.

THE Governors of the New-York Hospital have the satisfaction to announce to the public, the completion of the Asylum for the Insane, and that it will be open for the reception of patients, from any part of the United States, on the 1st day of June.

This Asylum is situated on the Bloomingdale road, about 7 miles from the City-Hall of the city of New-York, and about 300 yards from the Hudson River. The building is of hewn free stone, 211 feet in length, and 60 feet deep, and is calculated for the accommodation of about 200 patients. Its site is elevated, commanding an extensive and delightful view of the Hudson, the East River, and the Bay and Harbour of New-York, and the adjacent country, and is one of the most beautiful and healthy spots on New-York Island. Attached to the building are about 70 acres of land, a great part of which has been laid out in walks, ornamental grounds, and extensive gardens.

This Institution has been established by the bounty of the Legislature of the State of New-York, on the most liberal and enlarged plan, and with the express design to carry into effect that system of management of the Insane, happily termed *moral treatment*, the superior efficacy of which has been demonstrated in several of the hospitals in Europe, and especially in that admirable establishment of the Society of Friends, called "*The Retreat*," near York, in England. This mild and humane mode of treatment, when contrasted with the harsh and cruel usage, and the severe and unnecessary restraint, which have formerly disgraced even the most celebrated Lunatic Asylums, may be considered as one of the noblest triumphs of pure and enlightened benevolence. But it is by no means the intention of the Governors to rely on moral, to the exclusion of medical, treatment. It is from a judicious combination of both that the greatest success is to be expected in every attempt to cure or mitigate the disease of insanity.

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In the construction of the edifice, and in its interior arrangements, it has been considered important to avoid, as far as practicable, consistently with a due regard to the safety of the patients, whatever might impress their minds with the idea of a prison, or a place of punishment, and to make every thing conduce to their health, and to their ease and comfort. The self-respect and complacency which may thus be produced in the Insane, must have a salutary influence in restoring the mind to its wonted serenity. In the disposition of the grounds attached to the Asylum, every thing has been done with reference to the amusement, agreeable occupation, and salutary exercise of the patients.

Agricultural, horticultural, and mechanical employments, may be resorted to whenever the inclination of the patient, or their probable beneficial effects, may render them desirable. To dispel gloomy images, to break morbid associations, to lead the feelings into their proper current, and to restore the mind to its natural poise, various less active amusements will be provided. Reading, writing, drawing, innocent sports, tending and feeding domestic animals, &c. will be encouraged, as they may be found conducive to the recovery of the patients. A large garden has been laid out, orchards have been planted, and yards, containing more than two acres, have been enclosed for the daily walks of those whose disorder will not allow more extended indulgence. The plants of the Elgin Botanic Garden, presented to this Institution by the Trustees of Columbia College, have been arranged in a handsome green-house, prepared for their reception.

The apartments of the house are adapted to the accommodation of the patients, according to their sex, degree of disease, habits of life, and the wishes of their friends. The male and female apartments are entirely separated, so as to be completely secluded from the view of each other.

Care has been taken to appoint a Superintendent and Matron, of good moral and religious characters, possessing cheerful tempers, and kind dis-

positions, united with firmness, vigilance and discretion. A Physician will reside in the house, and one or more Physicians, of established character and experience, will attend regularly, and afford medical aid in all cases where the general health, or the particular cause of the patient's insanity, may require it. The relations or friends of patients will be at liberty, if they prefer it, to employ their own physicians, who will be allowed to attend patients, subject to the general regulations of the house.

The Institution will be regularly visited and inspected by a committee of the Governors of the Hospital, who will, as often as they may think it advantageous, be attended by some of the physicians of the city of high character and respectability.

The charges for the board, and other advantages of the Institution, will be moderate, and proportioned to the different circumstances of the patients, and the extent of the accommodations desired for them.

Patients at the expense of the different towns of the state, will be received at the lowest rate.

Application for the admission of patients into the Asylum must be made at the New-York Hospital, in Broadway, where temporary accommodation will be provided for such patients as may require it previously to their being carried out of town. A committee of the Governors will, when necessary, attend at the Hospital, in Broadway, for the purpose of admitting patients into the Asylum, and to agree on the terms and security for payment to be given.

By order of the Board of Governors,
MATTHEW CLARKSON,
President.

THOMAS BUCKLEY, Secretary.

N. B. The friends of the patients are requested to send them an account of their cases, stating the probable causes of their insanity, the commencement, and peculiar character of the disorder. It is desirable that this statement, where it is practicable, should be drawn up by a physician.

Applications from abroad, for infor-

mation relative to the admission of patients, may be made by letters addressed to Thomas Buckley, Secretary of the New-York Hospital.

Contempt in which Natives of Low Caste and Females are held in India. From the Journal of Mr. W. Adam.

THREE persons came to converse with me. They had all read the Christian Scriptures—readily acquiesced in every thing that I said—and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived when I was engaged in the regular Evening Service at the side of the road; and was addressing twenty or thirty people, whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Sahib, and useless with respect to the people, since it was only persons of Low Caste whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefitted by what I said. I told them that I was acting in strict conformity to the commission of my Lord and Master, whose words they, as well as I, professed to revere—*Go ye into all the world, and preach the Gospel to every creature*—not exclusively to the rich, the wise, or the learned; but to all, of every caste, and of every character.

They recommended the establishment of schools for the instruction of youth in the English language, urging the example of Rammohun Roy, who by this means is greatly increasing the number of his disciples; and they offered to furnish a number of young men who should read our Scriptures as a school book, and receive any religious instructions which might be inculcated. I told them, that I considered schools an important auxiliary in the spread of the Gospel; but that they must never be allowed to supersede the preaching of the Cross, which is the

power of God to those that are saved: and that whatever might be done with respect to the English school which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian public would do every thing in respect of expense, to establish schools for the instruction of FEMALES in their own language. The oldest and most intelligent among them carelessly replied, "What have we to do with them? Let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans by whom they might be instructed, and entirely neglected by their own countrymen who did not allow them even to learn to read. "They do not know how to go to heaven," he replied: "but they know how to go to hell—and let them go!" This was truly horrible. How hard is the heart of man, until it be softened by the grace of God! These men know and understand: they approve and are convinced: they have every thing that the Gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour: and whoever has not his Spirit, cannot belong to him. They have not received the dews from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?

Great apprehensions have been entertained of the danger of an attempt to introduce the Christian Scriptures into schools where natives are taught. These fears may now be given to the winds, when respectable natives, of their own accord, come to us—request schools to be established—and expressly stipulate that the Bible shall be employed as a school book.

On one occasion we had an unusual number of females to hear us. When this country comes to stretch forth its hands unto God, it will indeed be a mighty revolution in their manners, if women, in any considerable number and of a respectable character, wil-

lingly attend on the means of grace, and mix with the other sex in publicly worshipping God. At present, there is not, perhaps, a single Hindoo woman of this description, who has ever been reached by the voice of a Missionary; and, through the ignorance in which all are kept, perhaps not six competent to read the books which are distributed throughout the country.

—
*Pride of the learned Hindoos, and
Native Superstitions and Prejudice.
From the same.*

ON landing at the river side, we found a man just at the point of death, lying in his bed, surrounded by his relatives, and a few embers at his side ready to light up his funeral pile. We sung a hymn at his bed-side, addressed those who had collected around us, and concluded with prayer to God for the expiring man. After this we were invited by several respectable people to converse with them apart in their own house: they readily confessed and lamented the uncertainty and vagueness of all their Shasters; and seemed happy in being assured, that only what was ascertained to be fact had been recorded in our Holy Book, of which we gave them two or three copies.

We then passed farther into the village, and made our stand under a large tree. After we had gone through our regular course of singing, reading, prayer, and preaching, which was not listened to with great attention, we were invited by some Pundits to approach them. They had remained all the while at a distance, with all the philosophic pride of a superiority to the vulgar by whom we had been surrounded. I was desirous of discountenancing and reproving this unprincipled contempt of the common people, which is so general among the Brahminical tribe, especially those of them who are learned: but thought it better quietly to comply with their invitation, that they might not be unnecessarily offended with me and my message. I found it, however, a very difficult thing to bend my spirit to the nod of these Brahmins. They placed a seat for me, and another for an aged Pun-

dit, whom they had fixed on as my opponent. With him I had a long conversation; and he left me at last, to go to bathe in the Ganges—declaring that the sun was his god, and that he would not believe in Jesus Christ, until he had evidence equally strong and manifest as the glare of that luminary. He went, triumphing in the hardihood of his assertion, and I grieved on account of the darkness in which he was left to wander.

The road was filled with people going to and from the Churukpooja. At this period, almost every species of cruelty and impurity is practised, in order to appease the wrath of heaven, or to accumulate a stock of merit by which favours may be obtained. Walking out, I asked two men where they were going. One replied, that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless; and that he should thereby obtain children: and that his brother, although he had two wives, was also childless; and, to obtain the same blessing, had swung the day before. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although, after all, I suppose he was glad to have the authority of a Sahib's word to allege to his relations, on account of sparing himself the torture which he had anticipated.

A Brahmin manifested the most violent opposition to the Gospel. He advanced to us with a furious countenance, declared that Jesus Christ was the greatest of sinners—that if he were now present, he would be ashamed to walk with him—and used many expressions of the same kind. It is very shocking to the feelings to hear the name of the blessed Saviour thus defamed and villified. The humiliation of Christ did not cease when he was seated at the right hand of the Father. He is now insulted, and his name defamed; and yet even to such a wretch as this, salvation is offered through his blood!

Literary Premiums.

THE following premiums are offered by the "Society for Promoting Chris-

tian Knowledge and Church Union in the Diocese of St. David's," for the year 1821:—1. A premium of £50 (by benefaction) for the best Essay on "the Scripture Doctrines of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries." 2. A premium of £25 for the best Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith." "If any man will do his will, he shall know of the doctrine, whether it be of God," John vii. 17. The Essays are to be sent, directed to the Rev. W. Morgan, Vicarage, Abergwilly, near Carmarthen, on or before the last day of July, 1821, with the names of the writers, in a sealed paper inscribed with the motto of the Essay.

The Book of Common Prayer, in eight Languages, dedicated to his Grace the Archbishop of Canterbury, in one volume 4to. price £2 10s.

THIS volume is elegantly and curiously printed, having the eight languages at one view; the English, French, Modern Greek, and Italian, on one side; and the German, Spanish, Greek, and Latin, on the opposite. The intrinsic worth equals the unparalleled beauty of appearance. The editors and translators are the Rev. Dr. Kupar, the Rev. Blanco White, Mr. A. Calbo, J. Carey, LL. D. &c. &c. The grammatical apparatus is by the Rev. F. Nolan, and is sold separately. The list of subscribers will soon be arranged for publication: it is honoured already with the names of his Most Gracious Majesty, his Grace the Archbishop of Canterbury, the Bishop of London, of Durham, of Oxford, of Worcester, &c. &c. Earl Spencer, Lord Aston, &c. &c. Whether this publication be considered as rendering the acquisition of language more easy and pleasurable, or giving a new impulse and value to our Church service, by uniting literature and devotion, or exciting the attention of other nations to the purity of the doctrines of our national formulary, it may surely be considered of extensive utility.

Classic Translations.

Several learned Frenchmen are occupied in preparing translations of Plutarch, Sallust, Tacitus, Aristotle, Hippocrates, &c. from Arabic MSS. into which language many or all the best Greek and Roman authors are known to have been translated.

Discovery Rewards.

The Gazette contains an order in council regulating the rewards to ships which may hereafter explore the Arctic Circle: they are as follows:—The first ship that reaches 130 W. long. £5000. The first ship that reaches 150 W. long. a further sum of £5000. The first ship that reaches the Pacific, by a North-West Passage, a further sum of £10,000. The first ship that shall reach 83 N. lat. £1000; 85, a further sum of £1000; 87, a further sum of £1000; 88, a further sum of £1000; 89, or beyond, a further sum of £1000.

New Discovery Expeditions.

Count Romanzow has lately fitted out two new expeditions for the discovery and investigation of unknown countries. One of the expeditions is to endeavour to travel along the solid ice on the coast of Tschutski from Asia to America; the other to ascend one of the rivers in the North-West Coast, in order to penetrate the unknown space between the Icy Cape and Mackenzie's River.

New Churches.

The Commissioners for building New Churches, in England, have made their first report; from which it appears, that 85 new churches or chapels are to be built, furnishing sittings to 144,190 persons: the probable expense is £1,068,000.

St. Luke's Church, New-York.

ON Monday, June 4th, the corner stone of a new building, to be styled *St. Luke's Church*, was laid in Hudson-street, in this city. The occasion was solemnized by a religious office, consisting of acts of prayer and praise, selected principally from the Liturgy, and led by the Right Rev. Bishop Ho-

bart, who was attended by a number of his clergy, by the vestry of St. Luke's, and by members of the vestries, and others, of different parishes in the city.

The part of the city in which the proposed church is building, including the village of Greenwich, and its vicinity, has long been regarded as very suitable for the formation of a new parish. An attempt to this effect was made by a few Episcopal families last fall. They organized themselves, according to law, as "the Rector, Wardens, and Vestrymen, of St. Luke's Church," and immediately called, as their Rector, the Rev. George Upfold, M. D. then Rector of Trinity Church, Lansingburgh, Rensselaer county, and Grace Church, Waterford, Saratoga county, in this State. A convenient room for the holding of divine service was procured. The congregation has greatly increased; and, by the divine blessing on the zeal and activity of its leading members, aided by the charitable succours of their brethren throughout the city, there is every prospect that, for numbers and character, St. Luke's will hold a most respectable rank among the parishes of the city.

The following is the inscription on the corner stone:—

" St. Luke's Church.

" This corner stone was laid by the Right Rev. JOHN HENRY HOBART, D. D. Bishop of New-York, on Monday, the 4th of June, A. D. 1821.

The Rev. George Upfold, M. D. Rector.

Clement C. Moore, } Wardens.

Edward N. Cox, }

Nicholas Roome, }

Henry Ritter, }

Andrew Backus, }

John P. Roome, }

Floyd Smith, }

Don Alonzo Cushman, }

Thomas Constantine, }

William H. Harison, }

John Heath, Architect."

Christ Church, Georgia.

Immediately after Morning Service, on Sunday, the 20th of May, 1821, the corner stone of a Protestant Episcopal Church, to be denominated Christ Church, of St. Simon's-Island,

State of Georgia, was laid by the Rev. Edmund Matthews; and an address pronounced on the occasion to an assemblage of highly respectable inhabitants who attended the ceremony.

The edifice will be built of wood; and it is anticipated that the Church will be finished, and ready for consecration, some time during the ensuing fall.

[From a late English paper.]

Lines addressed to a living Poet, on reading his stanzas prefaced with the following Scripture passage—
"Neither do I condemn thee; go and sin no more"—beginning

"Oh Woman! if by simple wile
 Thy soul has stray'd from Honour's track,
 'Tis Mercy only can beguile
 By gentle ways the wanderer back."

If thus thy numbers, soft and sweet,
 The sinful wanderer intreat,
 To leave the path she long hath trod,
 And hope for mercy from her God,
 O then, deluded Poet! say
 Why strayest thou from Wisdom's way?
 O why offend thy chaste-eyed muse,
 And all her highest honours lose;
 Allowing Fancy, wildly free,
 Through scenes of wanton revelry,
 To lead thee captive at her will,
 And each seductive art instil;
 That so, thy song a spell may prove,
 To blight the charms of virtuous love?
 Why suffer her to lead thee round
 The mazy windings of her ground,
 Till wilder'd—lost—in evil hour
 Th' enchantress lures thee to her bower,
 There tempt thee sportively to twine,
 The *nightshade* with the *eglantine*,
 And there with *roses* crowns thy wreath,
 Regardless of the *thorns* beneath,
 That wound, and piercing deep, impart
 A fatal poison to the heart!
 O Poet, turn! thy steps retrace,
 Seek yet again that holy place,
 Where fairest flowers unfading bloom,
 And ever with their rich perfume
 Refresh the faint and cheer the weak!
 Return, O Bard! and *thirsting* seek
 Those living crystal streams that flow,
 Where fruits divine abundant grow
 On branches fair, whose leaves bestow
 A healing balm for ev'ry woe!
 Led by thy Syren Muse away,
 Ah! think how many yet may stray!
 And wander far from "*honour's track*,"
 'Till Heaven in mercy lead them back,
 Restoring, through repentant tears,
 That peace within, which once was their's!
 Yes, seek again each holy Sage—
 Again consult the sacred page—

That so, past errors giving place,
 Sublimier themes thy song may grace.
 But first, and speedily, repair
 To him, who shines the loveliest there!
 Behold him waiting thy return—
 Behold him! 'till thou truly mourn
 That thou so far, so long shouldst rove
 From him, the source of truth and love;
 Fall at his feet—thy ways deplore,
 And hear him say, as heretofore,
 "Depart in peace, and sin no more."

Obituary Notices.

THOMAS SCOTT, D. D.

THIS reverend Minister of the Church was removed to his rest, on Monday, the 16th of April, in the 75th year of his age. His health had long been declining under the pressure of complicated disease and increasing infirmity.

Though Mr. Scott possessed, as he expressed it on his death-bed, a sort of "iron-strength" of constitution, yet he at no part of his life enjoyed good health. For many years, and perhaps never more than during the four years and a half (from Jan. 1788 to June 1792) employed upon the first edition of his Commentary, he suffered severely from bilious complaints and asthma. These distressing affections, however, had for a long time past subsided to a surprising degree; but a liability to attacks of inflammatory fever succeeded to them, which repeatedly endangered, and at length terminated, his life.

For seven or eight years past, various infirmities had confined him to the immediate neighbourhood in which he resided, and most of the time to his own very small parish, not containing seventy souls. His labours, however, as a student, and with his pen, were undiminished: and it is not twelve months since he wrote to one of his family, "I believe I work more hours daily in my study than ever I did in my life." His only relaxation was cultivating his garden, when the weather would permit his thus employing an hour or two in the afternoon. Increasing deafness had of late nearly precluded him from conversation, in which he used to take great delight, and reduced him almost to a life of solitude, in the midst of a family who greatly loved and were tenderly beloved by him.

A mind thus always at work, and unrelieved in its labours, must necessarily at times feel itself worn down; and it was rather matter of painful regret, than of surprise, to see this venerable man sometimes melting into tears, even while he declared, I have no assignable cause of distress whatever. But, though his spirits thus failed him, his judgment and other intellectual powers remained unimpaired to the end.

In this state his last illness found him. On the first Sunday in March he preached in the forenoon with great animation, (from Rom. viii. 32), and administered the Lord's Supper; and, in the evening, he expounded, as usual, to several of his parishioners assembled in his kitchen—the subject, the Pharisee and Publican, Luke xviii. But it was for the last time. He soon after caught a severe cold: and though the catarrhal symptoms gave way sooner than was expected, yet on Saturday, March 10th, he was attacked with fever, which continued, with some variations, till its fatal termination at the period already mentioned.

Thus “slept in Jesus,” in the 75th year of his age, and after the faithful discharge of his ministry during more than 45 years, this honoured servant of God, who, by his numerous writings, “being dead, yet speaketh.”

DR. SAMUEL BARD.

DIED, on Thursday, 24th May, at his seat, at Hyde-Park, Dutchess county, New-York, in the 80th year of his age, Dr. SAMUEL BARD, President of the Medical College of this State.

Distinguished alike for that private virtue and public usefulness, the union of which makes the life of an individual a model for general imitation, his character is too copious a theme for present examination. The single point to which the present observations tend, is one which peculiarly entitles him to honourable mention on the pages of this Journal. It is regarding him as one of the foster-fathers of our Church—as an individual who, by his zeal, liberality, personal piety, and unwearied exertions, became the founder of one of

our most flourishing country churches. In the year 1811, the Society was formed, and the building erected, of the church at Hyde-Park. To the former, Dr. Bard gave his name and personal influence; to the latter, one third of the whole amount expended; and, to the forwarding of both, he contributed that which cannot be valued, zeal, which, in a good cause, knew no limits, and a weight of character, which was the result of a long and unblemished course in the paths of virtue and honour.

With little to aid, and much to oppose, the infant church, with numbers inadequate even to form a Vestry, neither his ardour nor his hopes failed him; he persevered until success crowned his efforts—the church rose and flourished, and gilded the evening of his days as it were with the glory of a setting sun.

The success of his labours afforded him heartfelt gratification; he often drew a spirited and pleasing contrast between the regular devotions, and religious instruction of the Church, with the cold or careless observance of the Lord's Day, which had preceded its establishment; he delighted to trace its gradual influence on the improvement of the neighbourhood, and especially on the manners of the young; and while he looked around on the assembled group, of whom his numerous grandchildren formed no small proportion, he used often to declare, that no equal sum he had ever spent in the course of his life, had afforded him equal satisfaction with that he had given to the Church.

This sentiment being the result of experience, and the experience of a wise and good man, deserves to be remembered by those who, similarly placed, have similar means of happiness within their power. Those whom Providence has settled remote from the Church of their baptism or their choice, and to whom moreover has been given the means of establishing it, may be led by this example to undertake it, not only as a matter of religious duty, but also of personal interest; as a profitable as well as pious investment; a source of happiness here, as well as of reward hereafter. Nor, perhaps,

is this instance less valuable as teaching the means of securing success. To an honest and unwearied zeal which met difficulties with increased energy, and coldness and delay with affectionate warmth and earnestness, Dr. Bard's example has shown that there can be no successful opposition—and when to these is added, as was with him, a sound and practical and feeling piety, which showed that he rightly valued that Church which he sought to establish, this example will prove, that no man (under ordinary circumstances of prudence) need labour in vain in this good work.

Dr. Bard highly valued the Church of his fathers—he esteemed it as the purest pattern of primitive Christianity—he regarded its ministry as Apostolic, its public services as solemn and impressive, and its Liturgy as admirably calculated for public, and invaluable as a manual of private, devotion.

Nor was this mere theory—he practised, because he felt it—before the establishment of the Church, his household had almost a patriarchal character from the regular and impressive manner in which he conducted the devotions of the Lord's Day—and, when public ministrations rendered this unnecessary, neither weather nor indisposition could detain him from his accustomed seat. These were the means by which he built up the Church he had founded—and this was one of the good acts of a peculiarly good life, which smoothed and comforted the bed of death—good, not in the proud language of human merit, but in the merciful acceptance of him who looks to sincerity of intention and talents conscientiously employed.

On the subject of religion, Dr. Bard's mind had the warmth of enthusiasm without its wanderings, and the calmness of reason without its coldness. His life was such as the philanthropist may admire, and the Christian imitate—his death was such as all must envy.

The day before his own decease he witnessed that of his wife, Mrs. Mary Bard, the partner alike of his name and his virtues. He witnessed it not only with the calmness of a Christian, but with the comfort of one who knew

their separation would be but short—an impression which a long and endeared union of more than half a century had rendered to both peculiarly consolatory—one common grave received their remains.

Their aunt, Mrs. Sarah Barton, in the 90th year of her age, followed after a few days, displaying to the last the peculiar traits of a vigorous and benevolent mind, and teaching, as they had done, the highest of Christian lessons, serenity and peace in the hour of dissolution.

REV. ELIJAH G. PLUMB.

DIED, lately, in Pennsylvania, the Rev. ELIJAH G. PLUMB, Missionary in Northumberland county, in that diocese.

Mr. P. was admitted to the Order of Deacons by the Right Rev. Bishop Jarvis, in Trinity Church, New-Town, Connecticut, on Sunday, October 12th, 1806; and to that of Priests, by the same Bishop, in the year 1808. Having spent the greater part of his ministry in that diocese, he removed, early in the year 1819, to the missionary charge, in the duties of which he was engaged until his death.

MR. CHARLES LAYNE.

DIED, on the 17th of May, 1821, in the county of Campbell, Virginia, Mr. Charles Layne, sen. at the remarkable age of 121 years. He was born in Albemarle, near Buckingham county, in the year 1700. At the period of general Braddock's defeat, Mr. Layne was 55 years of age, and was exempt from military duty on that alarming occasion. He has left a widow, aged 110 years, and a numerous and respectable family down to the third and fourth generations. Mr. Layne was a subject of four British sovereigns, and a citizen of the United States for nearly 46 years. Until within a few years, he enjoyed all his faculties, with vigorous bodily health.

The gentleman who handed us the above communication, is of unquestionable veracity, and positively assures us that all these circumstances can be authenticated.—*Editor Richmond Enquirer.*